



S Antidote to SUICIDE

Shaykh-e-Tariqat Amir-e-Ahl-e-Sunnat,

the Founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal رحمۃ اللہ علیہ

MUHAMMAD ILYAS ATTAR QADIRI RAZAVI



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Antidote to Suicide

This booklet was written by Shāykh-e-Tarīqat Amir-e-Ahl-e-Sunnāt, the founder of Dawat e Islami ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ in Urdu. The translation Majlis has translated this booklet into English. If you find any mistake in the translation or composing, please inform translation Majlis on the following postal or email address and gain reward (Šawāb).

Translation Majlis (Dawat-e-Islami)

Alamī Madanī Markaz, Faizān-e-Madīna, Mahalla Saudāgrān,
Old Sabzī Māndī, Bāb-ul-Madīna, Karachi, Pakistan

Contact #: +92-21-34921389 to 91

translation@dawateislami.net

Transliteration Chart

ء	A/a	ڑ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ث	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v, W/w
ت	T/t	ش	Sh/sh		
ٹ	Ṭ/ṭ	ص	Ṣ/ṣ	ة / ه / و	Ĥ/ĥ
ث	Ṣ/ṣ	ض	Ḍ/ḍ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Z/ẓ	َ	A/a
ح	H/h	ع	‘	ُ	U/u
خ	Kh/kh	غ	Gh/gh	ِ	I/i
د	D/d	ف	F/f	وِ مدّہ	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	یِ مدّہ	Ī/ī
ذ	Ẓ/ẓ	ک	K/k	اِ مدّہ	Ā/ā
ر	R/r	گ	G/g		

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ط وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ ط
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ط بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Du'ā for Reading the Book

Read the following Du'ā (supplication) before studying a religious book or Islamic lesson, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, you will remember whatever you study:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

Yā Allah *عَزَّوَجَلَّ*! Open the portal of knowledge and wisdom for us, and have mercy on us! O the One who is the most honourable and glorious!

(Al-Mustaṭraf, vol. 1, pp. 40)

Note: Recite Ṣalāt-‘Alan-Nabī once before and after the Du’ā

Contents

Du'a for Reading the Book.....	1
Excellence of Ṣalat 'Alan Nabī ﷺ.....	1
A Valorous Warrior.....	2
Two Reasons that Doomed the Warrior for Hell.....	3
Elaboration by Mufti Sharīf-ul-Ḥaq.....	3
Acknowledgement (of Deeds) is End Bound.....	5
Prohibited from Paradise.....	5
Meaning of Suicide.....	6
The Statistics of Suicidal Cases.....	7
Some Factors Leading to Suicide.....	8
Five Heart-Rending Events of Suicidal Attempts.....	8
Wisdom in Omitting Names from the News.....	10
Three Suicide Incidents in Every Two Minutes.....	11
Is Suicide a True Relief?.....	11
Torment in the Hell Fire.....	11
Torment with the Same Weapon.....	11
Torment of Throttling.....	12
Tormenting by Injury and Poison.....	12
It is Disbelief to Consider Suicide as Permissible.....	12
Torment for a Billionth Part of a Second... ..	14
A Prison cell for the Believer.....	14
Allah عزوجل Puts under Trial.....	15
Impatience Cannot Avert Misfortune.....	16
Multiplying the Misery.....	17
Elevation of 300 Ranks.....	17

Instant Cheer on Receiving Injury.....	18
Would that I had been Trouble Stricken!.....	19
Illuminated Graves.....	20
Paradise is covered under Hardships	21
Sins Bring Affliction	22
Adversity Compensates for Sins	23
I Never Hurt Anyone!	23
Dust Instead of Fire.....	24
Method of Observing Patience.....	24
Greater the Hardship - Greater the Reward.....	25
Look at the One More Afflicted	25
Have Greed for Good Deeds	26
Towards Whom One Should Set Eyes on.....	29
Patience Made Easy	30
If and But	31
Why Did It Happen as Such?.....	33
A Highly Critical Issue	33
16 Common Expressions of Kufr (Profanity).....	33
Develop a Mindset of Forbearance.....	37
Detriments of Futile Thinking.....	38
How are you?	38
Zealous Preacher.....	39
Ah! The Poor Wealthy People.....	41
Romantic Love: One of the Causes of Suicide.....	41
Unemployment: One of the Factors Leading to Suicide	42
Sustenance of All Rests on the Mercy of Allah عَزَّوَجَلَّ.....	43
Take Lesson from the Birds' Sustenance	43
Family Discords: Another Cause for Suicide.....	44
Funeral Ṣalāḥ for Self-murderer and conveying him Reward.....	45

Infidels are made to Jump into Hell.....	46
Qurān Declares Infidels as Unintelligent	46
Depression: A Significant Factor Leading to Suicide.....	47
Wonderful Advantages of Wuḍū and Observing Fasts.....	48
Tying the Turban ('Imāmāh) - An Antidote for Depression.....	48
The Turban & Science	48
Treatment of Tension by Respiration	49
Divert Attention Away from the Worry	50
Method of Contemplating in the Grand Green Dome.....	50
Here it is - the Grand Green Dome!.....	51
Merits of Walking.....	52
The Sick King.....	53
Do You Want To Commit Suicide? Just Wait... ..	54
Seven Spiritual Remedies	55
A Ritual for getting Rid of False Love	57
A Litany for Clearing the Debt	58
Invocation for Sustenance and Paying off Debt (Two Litanies).....	59

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Antidote to Suicide*

Your Nafs (lower-self) and Satan might become a hindrance in reading this booklet. However, for betterment of your afterlife, read it thoroughly.

Excellence of Ṣalāt-‘Alan-Nabī ﷺ

Sayyidunā Ubay Bin Ka’b رَضِيَ اللَّهُ تَعَالَى عَنْهُ said: ‘I would dedicate my entire time in the recital of the Ṣalāt-‘Alan-Nabī (leaving other invocations, litanies, supplications).’ To this the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘It will suffice for ending all your worries and your sins will be forgiven.’ (*Jāmi’ Tirmizī*, pp. 207, Vol. 4, *Hadiṣ*. 2465)

Lāengay mayrī qabr mayn tashrif Mustafa

‘Ādat banā raḥā hūn Durūd-o-Salām kī

* This speech was delivered at Saturday night during the three-day Sunnah-Inspiring International Ijtimā’ (congregation) of Dawat-e-Islami (a global, non-political movement for propagation of Quran and Sunnah) held in Madina-tul-Auliya, Multan (Pakistan) on 9th, 10th & 11th of Sha’bān 1425 A.H. It is being presented here with some amendments. (Majlis Maktaba-tul-Madīnah)

(Mustafa ﷺ will honour my grave with his blessed visit. That's why I am developing habit of reciting Durūd & Salām).

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

A Valorous Warrior

Sayyidunā Abū Ḥurairah رَضِيَ اللَّهُ تَعَالَى عَنْهُ relates, 'We accompanied the beloved Prophet ﷺ, the mercy for worried and dejected souls, for the Ghazwah¹ at Hunain. Regarding a person who had professed to be a Muslim, the knower of the unseen, the immaculate Prophet ﷺ informed us, 'He would go to Hell.' Then when we engaged in the battle, the same person fought fiercely and got injured. Someone said, 'O Prophet of Allah ﷺ! The person that you had declared to be a dweller of Hell-fire few moments back fought (the enemies) ferociously and died.'

His Eminence, The Prophet ﷺ replied, 'He entered Hell!' As some people were on the verge of doubting (regarding what the Prophet ﷺ had revealed) someone informed, 'He did not die (in the course of the battle) however, he was seriously injured. When night befell he did not observe patience on the pain of his wounds and committed suicide.'

Hearing this, The Holy Prophet ﷺ said, اَللّٰهُ اَكْبَرُ (Allah عَزَّوَجَلَّ is great), I bear witness that I am Allah's عَزَّوَجَلَّ (Distinguished) Servant and His Prophet.' He ﷺ

¹ The Islamic battles which our Holy Prophet ﷺ himself fought in.

then ordered Sayyidunā Bilāl رَضِيَ اللهُ تَعَالَى عَنْهُ (to make an announcement) so Sayyidunā Bilāl رَضِيَ اللهُ تَعَالَى عَنْهُ announced among the people: ‘Only a Muslim will enter Paradise and, undoubtedly, Allah عَزَّوَجَلَّ may support this religion (even) with a transgressor (Fājir).’ (*Ṣaḥīḥ Muslim*, pp. 70, Ḥadiṣ. 178) & (*Ṣaḥīḥ Bukhārī*, pp. 238, Vol. 2, Ḥadiṣ. 3062)

Two Reasons that Doomed the Warrior for Hell

Dear Islamic brothers! There could be two explanations as to why the beloved of Allah عَزَّوَجَلَّ, the knower of the unseen, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ declared the warrior for hell although he battled against the infidels ferociously.

- i. **Committing suicide:** He shall finally enter the Paradise after suffering the divine retribution for his sins.
- ii. **Being a hypocrite:** The commentator of Ṣaḥīḥ Muslim Shāykh Muḥiyyuddīn Yaḥyā bin Sharaf Nawawī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِيُّ states with reference to Khaṭīb-e-Baghdadi عَلَيْهِ رَحْمَةُ اللهِ الْهَادِي, ‘The man who committed suicide was a hypocrite.’ (*Sharāḥ Ṣaḥīḥ Muslim*, pp 123 vol. 1) In this case he will dwell in hell for ever.

Elaboration by Mufti Sharīf-ul-Ḥaq

On page 173, Volume-IV of Nuzḥa-tul-Qārī, the great commentator of (Ṣaḥīḥ) Bukhārī, his excellence Mufti Sharīf-ul-Ḥaq Amjadī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِيُّ stated, ‘It is difficult to decide whether that person was, in fact, a Muslim or a non-believer.

Towards the beginning (of the narration) it was relayed: ‘لِرَجُلٍ يَدْعِي الْإِسْلَامَ’ a person who had professed to be a Muslim and then the announcement (i.e. only a Muslim will enter Paradise) in the end prompts us to think that he was not a Muslim. Towards the end (of the narration) it was declared that ‘Undoubtedly, Allah may support this religion with Fājir (transgressor)’ and this leads us to believe that he was a Muslim because typically ‘Fājir’ is a term which is commonly used for a transgressing Muslim. However this is not the only meaning (of the word Fājir).

It is stated in the Magnificent Qurān:

وَالَّذِينَ كَفَرُوا لَهُمْ فِي الْجَهَنَّمَ مُكَاتِبٌ ۖ

Indeed the infidels are in hell

(Sūrah Al-Infūṭār, Part. 30, Verse. 14) (Kanz-ul-Īmān [Translation of Qurān])

And it is stated:

إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينَ ۖ

Undoubtedly, the record of the infidels is in the lowest place Sijjīn

(Sūrah Al-Mutaffifeen, Part. 30, Verse 7) (Kanz-ul-Īmān [Translation of Qurān])

In Tafsīr Al-Jalālāin, the word ‘Fājir’ in both these verses has been interpreted for the infidels. Therefore, it would not be unusual if ‘Fājir’ refers to an infidel in that Ḥadīṣ. *(Nuzha-tul-Qārī, pp. 173, vol. 4)*

Acknowledgement (of Deeds) Is End Bound

Dear Islamic brothers! From this we discern that no matter how much a person worships, or partakes in propagating and serving the religion, but if he has hypocrisy in his heart or bears malice for the Prophet Mustafa ﷺ then all his deeds and acts of worship are worthless. We also learn that the end plays a major role in the (acknowledgement of) deeds. It is narrated in Musnad Imām Aḥmad bin Ḥanbal:

إِنَّمَا الْأَعْمَالُ بِالْخَوَاتِيمِ

Acknowledgement of deeds is end bound

(Musnad Imām Aḥmad, pp. 434 vol. 8 Ḥadīṣ. 22898)

Prohibited from Paradise

The Sultan of Madīnah, The Mercy for the whole universe ﷺ stated, ‘A man from the generations before you had a tumour in his body. When it became highly painful, he took an arrow out of his quiver and operated his tumour which caused bleeding that could not stop and ultimately he died due to it. Your Rab عزَّوَجَلَّ said, ‘I have made Paradise Ḥarām (prohibited) for him.’ (Saḥīḥ Muslim, pp. 71, Ḥadīṣ. 180)

Elaborating upon this Ḥadīṣ, Shāykh Imām Nawawī رحمه الله stated, ‘It would be deduced from this Ḥadīṣ that the man did so to die sooner (which means he committed suicide) or without any reasonable purpose (for that very reason, Paradise was made prohibited to him). Otherwise, for

some obvious benefit, surgery of a tumour for the sake of treatment etc. is not prohibited.’ (*Sharaḥu Ṣaḥīḥi Muslim*, pp. 127, vol. 1)

Meaning of Suicide

Dear Islamic brothers! Suicide is defined as ‘Self Killing’. It is a grave sin, a Ḥarām (Strictly Forbidden) act that leads to Hell. Allah عَزَّوَجَلَّ, the Exalted says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ ۚ وَلَا تَقْتُلُوا أَنْفُسَكُمْ ۚ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾ وَمَنْ يَفْعَلْ ذَلِكَ عُدُوًّا ظُلْمًا فَنُصَلِّهِ نَارًا ۚ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣٠﴾

O believers! Do not devour unjustly the property of one another among yourselves, except it be a trade by mutual consent. And kill not yourselves. Lo! Allah عَزَّوَجَلَّ is ever Merciful unto you, and whoever doeth that through aggression and injustice, we shall soon cast him into Fire, and that is easy for Allah عَزَّوَجَلَّ.

(*Sūrah An-Nisa*, Part. 5, Verse 29 & 30) (*Kanz-ul-Īmān [Translation of Qurān]*)

While explaining the part of the verse وَلَا تَقْتُلُوا أَنْفُسَكُمْ (i.e. and kill not yourselves) Shaykh Sayyid Naʿīmuddīn Murādābādī عَلَيْهِ رَحْمَةُ الْمَلَأَى has stated in *Khazāin-ul-ʿIrfān*: This verse proves that suicide is Ḥarām. (*Khazāin-ul-ʿIrfān*) Furthermore, Allah عَزَّوَجَلَّ says:

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ ۚ وَأَحْسِنُوا ۚ

إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾

And spend your wealth for the cause of Allah عَزَّوَجَلَّ, and be not cast by your own hands to annihilation; and be righteous; Lo! Righteous are the beloved of Allah عَزَّوَجَلَّ.

(*Sūrah Al-Baqarah, Part. 2, Verse. 195*) (*Kanz-ul-Īmān [Translation of Qurān]*)

Under the explanation of this verse it is stated in Khazāin-ul-‘Irfān, ‘Abandoning spending in the path of Allah عَزَّوَجَلَّ and extravagance are causes of annihilation; similarly all those things which may cause risk or annihilation have been prohibited e.g. going to the battlefield without weapons, devouring poison or committing suicide by any means.’

The Statistics of Suicidal Cases

Now-a-days shockingly the rate of suicidal acts is growing more and more. According to a news report:

According to statistical data provided by the Jinnah Postgraduate Medical Centre: In 1985, 35 people committed suicide the figure increased up to 930 in 2003 and the heart-rending aspect in these incidents is that the majority of the victims were in the age group 16-30 years according to the report of the Human Rights Commission, during the six months from January 2004 to June 2004, 1103 people attempted suicide. Among them the proportion of young children was 46.5%, which is approximately 50% of the total. The various methods adopted by children for suicide include:

(a) 21 took poisonous tablets, (b) 11 devoured poison, (c) 8 hung themselves, (d) 2 burnt themselves, (e) 1 jumped into a canal, (f) 9 shot themselves dead, (g) 2 succumbed to some sort of acid intake and (h) 1 cut off his own jugular vein. These are the figures which came into the information of the administration (or news agencies) otherwise there are so many attempts that are concealed.

Some Factors Leading to Suicide

Usually the people who are hot-tempered and excessively emotional resort to ending their lives due to mental stress and depression caused by family disputes, poverty, debts, sickness, business-stress, obstacles in love marriages or failure in examination etc.

Sun lo nuqṣān hī hotā hay bil ākhiraḥ in ko
Nafs kay wāṣṭay Ghuṣṣay Jo kiyā kartay hayn

Listen! Those who exercise their anger for the sake of their Nafs, they eventually end in loss.

Five Heart-Rending Events of Suicidal Attempts

Some successful attempts of suicides are really heart-rending. I hereby mention five such reports published in different newspapers:

- i. **Daily Janbaz Karachi (Thursday, August 5, 2004):** The mother adorned her son as bridegroom and made the

marriage procession depart for the venue. She herself did not accompany the procession. Although the family members tried their best to make her accompany them but she did not move. Later she locked all the doors and handed over the keys, money and jewellery to someone and jumped into a canal. Her corpse was recovered two days later.

- ii. **Daily Jurrat (Thursday, August 10, 2004):** Six months after the wedding, the newly married girl came into some conflict with her husband and she left him for her parents' house. The bridegroom failing to bear her separation shot himself dead.
- iii. **Daily Intekhab (August 28, 2004):** It is reported that a father killed his one daughter, two sons and his wife, and then committed suicide to end his life as well. Both of the following incidents were reported in Daily Nawa i Waqt (*Thursday, August 5, 2004 issue*)
- iv. **Daily Nawa-i-waqt (Thursday, August 5, 2004 issue):** In Digri Sindh, (Pakistan) a young man hung himself for the reason that his family members did not arrange for his marriage.

The father got angry and slapped his 14 years old son. In reaction, the boy locked himself in the bathroom and burnt himself alive. A few months back, in the same locality, a young boy jumped from a tall building and committed suicide.

Wisdom in Omitting Names from the News

Dear Islamic Brothers! By injunction of a blessed Ḥadīṣ, ‘Recall the deceased Muslim with his virtues only.’ Therefore, I have omitted the names from all these news reports. Revealing the identity of a person who committed suicide, without any Shara’i requirement, would result in his defamation and this is a sin. Even an illiterate person can comprehend this point that spreading the news of a person who has committed suicide with his full identity will not only ruin his reputation, but will also seriously disgrace his family and would add to their grief. It is my dire wish that the Muslim Journalists should also repent from such sinful reporting of the past and strive to refrain from such acts in the future.

If ever, Allah عَزَّوَجَلَّ forbid, any case of suicide takes place in your family or locality, then do not make it public unless there is Shara’i requirement. If you have ever committed this sin, fulfil all the requirements of repentance as prescribed in Shari’ah. However it is permissible to narrate any case of suicide without mentioning the victim’s identity.

Mujrim hūn dil say khauf- e- qiyāmat nikal do

Pardaḥ Gunahgār kay a’ boon pay dāl do

(I am a criminal (sinner); O Beloved Prophet! Remove the fear of the Dooms Day from my heart. Conceal the sins of this evildoer).

Three Suicide Incidents in Every Two Minutes

The abundance of sins and ignorance from the matters of the Hereafter has increased the suicidal tendencies in our dear homeland, Pakistan. According to a newspaper report, in August 2004, 68 suicidal cases were reported in Pakistan. The city that ranked on top with the highest suicidal rate was Bāb-ul-Madīnah, Karachi, with Madīnah-tul-Auliya, Multan ranked second. The same source also reported that the attempts for suicide are taking place every 40 seconds in the world.

Is Suicide a True Relief?

Those who commit suicide are probably of the viewpoint that it would bring an end to all of their problems; but, instead of providing any relief, it invokes the Wrath of Allah عَزَّوَجَلَّ for them. By Allah عَزَّوَجَلَّ! The torment for suicide would not be tolerable.

Torment in the Hell Fire

It is narrated in Ḥadīṣ, ‘one who would commit suicide will be tormented with the same tool with which he killed himself.’

(*Saḥīḥ Bukhārī*, pp. 289, vol. 4, Ḥadīṣ 6652)

Torment with the Same Weapon

Sayyidunā Šābit bin Daḥāk رَضِيَ اللهُ تَعَالَى عَنْهُ relates that the Comforter of the grieved Hearts, the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whoever killed himself with a weapon of

iron, he will be tormented with the same weapon of iron in the fire of hell.’ (*Ṣaḥīḥ Bukhārī*, pp. 459, vol. 1, Ḥadīṣ 1363)

Torment of Throttling

Sayyidunā Abū Ḥurairah رَضِيَ اللهُ تَعَالَى عَنْهُ reports that the Embodiment of Nūr صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘He who throttled himself, shall keep on throttling himself in the Hell Fire and he who stabbed himself shall keep on stabbing himself in the Hell-Fire.’ (*Ṣaḥīḥ Bukhārī*, pp. 460, vol. 1, Ḥadīṣ 1365)

Tormenting by Injury and Poison

Sayyidunā Abū Ḥurairah رَضِيَ اللهُ تَعَالَى عَنْهُ reports that the Beloved of Allah عَزَّوَجَلَّ the Sublime Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘Whoever committed suicide by throwing himself down from a mountain, he will be in the Fire of Hell, throwing himself down therein forever and ever. Whoever committed suicide by taking poison, he will be sipping it in the Fire of Hell forever and ever. Whoever killed one self with a weapon of iron, that weapon of iron will be in his hand in the Fire of Hell and he will be injuring himself with it, forever and ever.’ (*Ṣaḥīḥ Bukhārī*, pp. 43, vol. 4, Ḥadīṣ 5778)

It is Disbelief (Kufr) to Consider Suicide as Permissible

Explaining the portion of the Ḥadīṣ, ‘Tormenting, forever and ever’ Shaykh Muḥiyyuddīn Yahya Sharaf Nawawī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has cited a few statements in his commentary of Ṣaḥīḥ Muslim:

- i. He who knows that, in Sharah, suicide is Ḥarām and commits it considering it a permissible act will become a disbeliever and will suffer torment forever and ever. It is a principle in Sharah that whoever considers a Harām (Prohibited) act as Ḥalāl (Lawful) or Ḥalāl as Harām becomes a disbeliever. This is so only when such an act is Harām Liẓatihe (Explicitly Prohibited) and its prohibition is proven through Dalīl-e-Qata’ī (Absolute Injunction of Qurān or Ḥadīṣ) plus it is part of vital necessities of Islam. (*Fatāwā Razawīyyah, Vol. 14, pp. 147*) For example, Drinking alcohol is Harām-e-Qata’ī (Absolutely Prohibited). Being aware of this prohibition, if one considers it Ḥalāl (Lawful) and drinks it then he turns into a disbeliever. Likewise fornication is Harām-e-Qata’ī and if one commits fornication considering it to be Ḥalāl, he shall become a disbeliever.
- ii. ‘Tormenting, forever and ever’ may also be elucidated in the sense that the sinner shall suffer the torment for a long time. (If it has been mentioned for a Muslim that ‘he will be tormented forever’, it should be taken as ‘for a long time’. As we often say, ‘Buy this once and it shall work for ever.’ We know it is impossible for something to last forever, in point of fact it promises for a long time only). Similarly, it is also wished that يَحْلِلَ اللَّهُ لَكَ السُّلْطَانَ i.e. may Allah عَزَّوَجَلَّ keep the kingdom of the king survive forever; here it metaphorically refers to long duration. Similarly, it is customarily supplicated for the elders: ‘May Allah عَزَّوَجَلَّ

prolong your shelter upon us forever!’ It definitely does not speak of eternity but actually this wish asks for a long duration.

- iii. Third verdict on this issue is that the suicide warrants this very punishment but Allah ﷻ blessed the believers and declared that the one who passes away with true beliefs shall not remain in hell for ever (ﷻ). If a sinful Muslim is punished in Hell, he will be released after suffering from retribution for a limited time; he will eventually be taken out from the hell and will dwell in Heaven forever). (*Sharāḥu Ṣaḥīḥ Muslim*, pp. 120, vol. 1)

Torment for a Billionth Part of a Second...

Dear Islamic brothers! ﷻ no one should dare say, ‘Finally relief has been promised and so we will endure the torment of Hell for that limited period.’ Making such a statement is Kufr (Disbelief). By Allah ﷻ! Divine retribution in the Hell is so severe that no one can bear it even for a billionth part of a second.

A Prison cell for the Believer

Verily committing suicide is a grave sin that calls for severe torment. If, ﷻ one ever tempts to kill oneself out of intense frustration, he should take lesson from the above stated warnings and should oppose Satan’s temptation. Regardless of the nature of worries in life, he should patiently deal with every situation in a manly approach. Remember! It is

narrated in a Ḥadīṣ, ‘The world is a prison cell for the believer and a paradise for the Infidel.’ (*Ṣaḥīḥ Muslim*, pp. 1586, Ḥadīṣ. 6952)

Dear Islamic brothers! Obviously one will expect multifarious difficulties in a prison cell. Shaykh Jalāluddīn Rūmī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ states:

Ĥast dunyā jannat āen kaffārah
Aĥl-e-zālim o fisq āen ashrārā,
Bah ray momin ĥast zindān ayn maqām
Nīsut zindān jāey ‘ayesh-o-aḥtishām

(This world is Paradise for the infidels, the tyrants, the sinners and the wicked. But for the believers it is a detention; and a prison is not a place of comfort or contentment)

Allah عَزَّوَجَلَّ Puts under Trial

Dear Islamic brothers! Allah عَزَّوَجَلَّ makes the Muslims suffer miseries in order to eradicate their sins and elevate their rank in the afterlife. Whoever is successful in observing patience in the face of adversities comes under the Mercy of Allah عَزَّوَجَلَّ. Thus, Allah عَزَّوَجَلَّ states in the Magnificent Qurān:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخُوفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرِ ۗ وَبَشِيرِ
 الصَّابِرِينَ ﴿١٢٥﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٢٦﴾ أُولَٰئِكَ
 عَلَيْهِمْ صَلَواتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿١٢٧﴾

And we will surely test you with some fear and hunger and with some paucity of wealth and lives and crops; and give glad tidings to those who patiently endure. Those who say when calamity

befalls them, ‘Indeed we belong to Allah and indeed it is to Him we are to return.’ These are the people upon those are the blessings from their Rab, and mercy; and it is they who are on the right path.

(Sūrah-Al-Baqarah, Part. 2, Verse. 155-157) (Kanz-ul-Īmān [Translation of Qurān])

*Dūr dunyā kay ho jāiyn runj o alum
Muġĥ ko mil jāey mithay Madiney ka ghum.
Ho karam ho karam Yā Khudā ho karam,
Vāsiṭah us kā Jo Shāĥa Abrār hay.*

(Grant me the yearning for Madīnah, shed away my worldly sorrows and difficulties. For the sake of the Prophet of Humanity I beg your mercy Yā Allah عَزَّوَجَلَّ)

Impatience Cannot Avert Misfortune

You have just read that Allah عَزَّوَجَلَّ launches miseries for trial. So, whoever observes impatience in the moments of miseries and utters discourteous reckless comments or commits suicide in frustration مَعَاذَ اللَّهِ عَزَّوَجَلَّ he, after having failed badly in the trial, entangles himself in troubles a billion times more severe in intensity than those worldly tribulations. Impatience can never avert troubles, instead the great reward (Šawāb) which may become due on observing patience is lost which itself is a great misfortune.

Multiplying the Misery

Sheikh ‘Abdullaḥ Ibn Mubārak رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated, ‘Affliction is (initially) single but when the afflicted person grows impatient and yells out in pain, the adversity (instead of one) turns in to two. Firstly, the initial suffering remains unresolved and secondly, he does not gain the reward that would have been for him if he would have been patient in the face of that difficulty. This is the greater affliction compared to the first one.’ (*Tanbīh-ul-Ghāfilīn*, p. 143)

It means, in the beginning, some loss due to the trouble was limited only to this ephemeral world but the loss of eternal reward in the afterlife is a greater one that is caused by exhibiting impatience.

*Rona muṣībat kā tu mat Ro, Ale Nabī kay dīwānah
Curb o balā wālay shehzādoon per bhī tu nay dhiyān diyā!*

(O devotee of the holy family of the Exalted Prophet! It is not good to cry about your hardship. Why do you not recall the adversities faced by the Grandsons of the Prophet in the field of Karbala!)

Elevation of 300 Ranks

It is narrated in a Ḥadīṣ, ‘whoever observes patience on a calamity until it is returned observing apt patience, Allah عَزَّوَجَلَّ will write three hundred degrees for him. The distance between each degree will be equal to the distance between the earth and the sky.’ (*Al-Jami’us-Ṣagīr*, pp. 317 Ḥadīṣ 5137)

Instant Cheer on Receiving Injury

Our saintly Ancestors رَحْمَةُ اللهِ تَعَالٰى would become so engrossed in the expected reward in the face of adversity that they would not even care about the adversity itself. It has been narrated that once Sheikh Fateh Muşallî's رَحْمَةُ اللهِ تَعَالٰى wife رَحْمَةُ اللهِ تَعَالٰى fell so hard that her blessed nail damaged. However, instead of moaning with pain or producing aching gestures she began to laugh. Someone asked, 'Is your wound not hurting?' She stated, 'I was so engrossed in anticipation of the reward for patience that I could not even realize the pain of the wound.' (*Kîmiyâ-e-Sa'aâdat*, pp. 782, vol. 2)

Hujja-tul-Islâm, Imâm Muḥammad Ghazâlî رَحْمَةُ اللهِ تَعَالٰى stated: 'If you really believe in Allah عَزَّوَجَلَّ as Glorious, the (true) sign of this is that you do not complain when fall in sickness and do not make public to others when confronted with a calamity (because revealing your afflictions without any requirement is a sign of impatience. These days if someone is caught up by a runny nose, flu or even a headache, he likes singing it before everyone).

Sir pay tûtay go kohay balâ, şabr kar

Aey musalmân na tu dagmagâ şabr ka

Lab pay ḥarf-e-shikayat Na lâ şabr ka

Kay yîhî sunnat e shâh-e-abrâr hay

(If the calamity strikes like a mountain, a Muslim must not waver. In order to follow the path of the Holy Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, no word of complain should be uttered and full patience should be observed).

There is great excellence in hiding one's calamities. Sayyidunā Ibn 'Abbās رَضِيَ اللهُ تَعَالَى عَنْهُ reported that the Sultan-e-Madīnāḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, 'Whoever suffered a calamity in his wealth or health and he concealed it and did not disclose it to the people, it is owed by Allah عَزَّوَجَلَّ to forgive him.' (*Majma'-uz-Zawā'id*, pp. 450 vol. 10 Ḥadīṣ 17872)

Chup kar syn tān motī mīlsun

Ṣabr karyen tān ḥīray

Pāgalān vagon rolā pāvyn

Nan motī Nan ḥīray

(If you are silent and patient, gems and pearls are for you. If you cry and complain like the insane, you will get nothing of these).

Would that I had been Trouble Stricken!

Dear Islamic brothers! Instead of looking at the intensity and enormity of miseries, one should ponder regarding the reward of the afterlife which will become due for the miseries. Then it will be easy to observe patience and if we succeed in doing so, we shall receive such an immense amount of reward on the Day of Judgement that people, after witnessing this, will start to show emulation إِنَّ هَذَا اللَّهُ عَزَّوَجَلَّ. The Mercy of the Universe, the Peace of Our heart, the Sultan of Madīnāḥ, The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stated:

'On the Day of Judgment, when the wretched (the ones who were afflicted with sickness and calamities) will be rewarded, the comforted souls will wish that if only their flesh would

have been cut with scissors in the world.’ (*Jāmi’ Tirmidhī*, pp. 180, vol. 4, ḥadiṣ. 2410)

The Renowned Commentator of the Qurān, Shaykh Muftī Aḥmad Yār Khān Na’īmī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ while explaining the phrase ‘That their flesh would have been cut with scissors’ states that they will wish to have faced such diseases in the world which needed to be operated in such a way that their skins would have been cut during surgeries so they could amass the similar reward which is being awarded to those who had faced calamities and diseases. (*Mirqāt-ul Manājīh*, pp. 424, vol. 2)

Māl-o-daulat kī mujh ko tu kaśrat Na day

Tāj-o-Takht-e-Shāhī aur ḥukūmat Na day

Mujh ko dunyā mayn bay shuck tu Shu-ḥrat Na day

Tujh say ‘Aṭṭār terā talabgār hay

(I do not wish to hoard wealth, I do not wish to rule the state, I do not beg for respect and fame but I (‘Attar) seek only you from you.)

Illuminated Graves

It is narrated that a saint رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ saw Sayyidunā Hassan bin Zakwaan عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ in his dream after one year of his death. The saint asked him, ‘Which graves are more illuminated?’ Shaykh Hassan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied, ‘Of those who suffered calamities in the world.’ (*Tanbīh-ul- Mughtarīn*, pp. 166)

Kiyā karoon lay kay khushyān kay sāmān ko

Bus teray ghum mayn rotā rahoon zār zār

(Of what use are the pleasures of this temporal life; may I keep sobbing out of your grief!)

Dear Islamic brothers! Did you realize that the dark graves that cannot be lighted by any worldly electric bulb, by virtue of refulgence of the Holy Prophet ﷺ shall be illuminated for the people who suffered miseries! *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

*Khuwāb mayn bhī aysā andherā dikhā Na thā
Jay-sā Andherā hamārī qabr mayn Sarkār hay
Yā Rasūlullāh, āh kar qabr rooshan ki-ji-ā
Zāt bay shuck āp ki tumanba'-e- Anwār hay*

(I never saw such darkness even in dreams as I see here in my grave. O Prophet ﷺ I implore you to come and illuminate my grave by your refulgent presence. Verily without doubt you are a source of refulgence.)

Paradise is covered under Hardships

The graves of those who suffered adversities (in this world) will be illuminated and they will be rewarded with an abode in paradise. O seekers of Paradise *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*! Maintain this Ḥadiṣ in your mind in which the Sultan of Madīnah ﷺ informs, 'Hell is covered under carnal desires and The Paradise is covered by hardships.' (*Saḥīḥ Bukhārī, pp. 243, Vol. 4, Ḥadiṣ. 6487*)

Elaborating this phrase of the Ḥadīṣ, ‘Hell is covered under carnal desires’ the renowned Commentator of the Qurān, Shaykh Muftī Aḥmad Yār Khān Na’īmī عَلَيْهِ رَحْمَةُ الْمَلَكِ explains:

‘Hell is a very dangerous place, but the path leading to it is adorned with deceptive flowers and orchards. Sins and evil deeds seem very delightful but they eventually lead to hell.’ While explaining the phrase, ‘Paradise is surrounded by hardships’, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ states: ‘Paradise is a beautiful fruit garden but the path leading to it is lined with thorns. Traversing it is very strenuous for the Nafs (lower self). Ṣalāḥ, Fast, Ḥajj, Zakāḥ, battling in the path of Allah عَزَّوَجَلَّ, martyrdom, are all on the path that leads to Paradise. Indeed steady and strict adherence to adoration of Allah عَزَّوَجَلَّ and refraining from lusts are really difficult things (for the Nafs). Keep in mind that ‘lusts’ here refers to Ḥarām (Strictly Forbidden) desires such as consuming alcohol, adultery, music, and unlawful entertainments. Permissible desires are not meant for here. ‘Hardship’ (in this narration) refers to the difficulties faced in performing worships; it does not mean suicide or wasting the assets.’ (*Mirāt-ul Manājīḥ*, pp. 5, vol. 7)

Sins Bring Affliction

Dear Islamic brothers! To engender the fear of Allah عَزَّوَجَلَّ in the heart, to observe unshakeable patience in miseries and to refrain from taking any wrongful step, one should repent and try to develop the mindset that the adversity has descended upon him due to his own misdeeds. As Allah عَزَّوَجَلَّ states:

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿٣٠﴾

And whatever calamity befalls you is because of what your hands have earned and there is a great deal that He pardons.

(Sūrah-As-Shūrā, Para. 25, Verse 30) [Kanz-ul-Īmān (Translation of Qurān)]

Adversity Compensates for Sins

With reference to this verse, Sadr-ul-Afāḍil Sayyid Muhammad Na'im-ud-Dīn Murādābādī رَحْمَةُ اللهِ عَلَيْه states in (his Qurānic Tafsīr entitled) 'Khazāin-ul-'Irfān: 'This speech addresses sane adult Muslims who commit sins. It implies that the adversities and hardships that a believer suffers are usually due to his misdeeds. Allah عَزَّوَجَلَّ the Exalted makes these hardships expiation for his sins and sometimes these hardships result in the elevation of rank of the believer in the afterlife.'

Ṣabr kar jism jo bīmār hay tashwīsh na kar

Yeah marḍ teray gunāḥaun ko mitā jātā hay

(One must be patient and not be worried for his illness because this illness erases his sins).

I Never Hurt Anyone!

Dear Islamic brothers! Whenever we are confronted by some difficulty, we should deeply repent in the court of Allah عَزَّوَجَلَّ. Even the slightest feeling should not come in to the heart, not to even mention on the tongue, that I did not harm anyone, I treat everyone well so what did I do wrong for which I am

being punished. Instead of pondering over such things of ignorance, develop a Madanī mindset blended with humbleness. Consider yourself to fully bound to mistakes, be grateful to Allah عَزَّوَجَلَّ that, being excessively sinful, I deserve a torching torment and if I am entangled in the punishment due to my sins, then I am being blessed with the utmost mercy. Otherwise the sufferings of Hell as compared to those of this world would be unbearable.

Dust Instead of Fire

Once somebody poured a large platter of dust on a saint's رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ head; the saint stood up, shook off the dust from his clothing and thanked Allah عَزَّوَجَلَّ. The people asked, 'Why are you رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ expressing gratitude?' He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied, "The one who deserves to be thrown into the fire but if only dust is poured on that person; should he not be thankful for that?" (*Kīmiyā-e-Sa'aādat*, pp. 805, vol. 2)

Method of Observing Patience

Another way of consolation is to remember the hardships and sufferings that the Prophets عَلَيْهِمُ السَّلَام and especially the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ went through. Therefore, the mark of relief and comfort is the saying of the beloved Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 'Whoever is struck with an affliction should contemplate about my affliction because that was indeed the greatest of all afflictions.' (*Al-Jāmi'a ul Ḥadīṣ al Kabīr lil Suwufī* vol.7 pg.125 *rā-kam ul Ḥadīṣ* 21346)

Greater the Hardship - Greater the Reward

Dear Islamic brothers! A hardship always seems to be severe, no matter how light it is. For instance, flu is a light ailment but the one who suffers from it feels as if he has been struck with the most arduous hardship. The one who is diagnosed with cancer becomes very disheartened and loses all hope, but everyone should observe courage. Whether it is flu or cancer; inevitably, everyone is to die one day, everyone is going to be lowered down into the dark grave and then face the accountability on the Day of Judgement. The greater the hardships one suffers in the worldly life, the greater the reward he will receive in the afterlife. The Holy Prophet, the Sultan of Madīnah, the Knower of the Unknown ﷺ has stated, ‘Greater reward becomes due for greater hardships. When Allah ﷻ likes some community, He makes them suffer (calamities), then whoever remains contented (with calamities) shall attain Divine pleasure, while the complaining one shall be subjected to the displeasure (of Allah ﷻ).’

(Sunan Ibn-e-Mājah, pp. 374, vol. 4, Hadīth 4031)

Bahr e murshid gham e-ulfat ka khazānah de doo

Chāk dil chāk jigar sozish-e- sīnah de do

(By virtue of my spiritual guide, grant me the treasure of the intense devotion. I yearn for the melancholic state of devotion).

Look at the One More Afflicted

Another method to develop the mindset for patience is to contemplate about the one who is more afflicted than you. In

this way your calamity will look less severe and observing patience will be easy. Sayyidunā Sha'abī رضي الله تعالى عنه says, 'If people would compare their own catastrophe with the more severe one, definitely some afflictions would seem like blessings.'

Have Greed for Good Deeds

The Sultan of Madinah صلّى الله تعالى عليه وآله وسلّم stated: 'There are two attributes that if one possesses, Allah عَزَّوَجَلَّ will record him as 'patient and grateful'. One of these is that he sets eyes on the one who is superior in religion (as regard to knowledge and practices) and follows him. Second is that he looks towards the person of lower worldly status than that of him and (hence) invokes praise of Allah عَزَّوَجَلَّ. Allah عَزَّوَجَلَّ will record him as 'patient and grateful'; while the one who sets eyes on the inferior one in (the affairs of) religion and the superior one in the worldly status and thus mourns his declined (quality of) worldly life, Allah عَزَّوَجَلَّ would not record him as patient or grateful.'

Explaining the section 'he sets eyes on the one who is superior in religion (as regard to knowledge and practices) and follows him', the renowned commentator of the Holy Qurān, Shaykh Mufti Aḥmad Yār Khān رحمته الله تعالى عليه has stated in *Murat-ul-Manājīh volume 7, page-76*: if one performs good deeds it must not produce feelings of prominence in him. Instead he should compare his deeds with that of the people who are more righteous than him, whether they are dead or alive. In order to refrain from the feelings of arrogance, one must focus on the

lives of the blessed companions عَلَيْهِمُ الرِّضْوَانُ and the Ahl-e-Bait صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ (of the Holy Prophet) and consider the magnificence of good deeds they performed. This will lead one to perform more righteous deeds and on the basis of this one shall be recorded as ‘patient’ by Allah عَزَّوَجَلَّ because he will not find himself capable enough to perform the same good deeds of high virtue, a sense of repentance shall arise in him; this is marked down as his patience. Looking into the lives of the blessed companions عَلَيْهِمُ الرِّضْوَانُ we would wish to be in those times, comforting our hearts with his صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ delightful personality and surrendering our life at the blessed feet of the beloved Prophet. صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Jo hām bhī wan hotay khaki e gulshan lipat ke qadmaun ki lay-tay ute-ray
Magar karen kiyā naṣīb me to ye naamurādi ke din likhay thay*

(If only we would be in those auspicious times to gain the blessings of his صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ sacred feet but alas! We were destined for these unpleasant days).

Correspondingly, in the explanation of ‘he looks towards the person of lower worldly status than that of him and (hence) invokes praise of Allah عَزَّوَجَلَّ’ the Renowned Commentator of the Qurān, Shaykh Muftī Aḥmad Yār Khān Na’imī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated in Murat-ul Manājīh volume 7, on page 76 and 77:

This way of thinking makes a grave misery comfortable and one should definitely become grateful to Allah عَزَّوَجَلَّ. We have observed that if somebody faces the death of his young son and

his soul is not relaxed owing to grief, but if he starts to ponder over the sad demise of Sayyidunā Ali Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ then he shall easily observe patience إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ even to the extent that he will be grateful for this comparatively small misfortune. For the rest of the portion of Ḥadiṣ, Mufti Aḥmad Yār Khān Na'imī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: Such a person passes through his life in jealousy, impatience and in heart rending tension. This impatient person is jealous to the rich considering 'I have such little wealth!' He becomes proud of his prayers and deeds on seeing a person who does not offer Ṣalāh by considering himself much more righteous than him. This produces sentiments of arrogance in him. Allah عَزَّوَجَلَّ says:

بِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ ط

So that you may not grieve over what is lost to you, nor rejoice over what is given to you.

(Sūrah-Al-Ḥadīd, Part. 27, Verse 23) [Kanz-ul-Īmān (Translation of Qurān)]

Our Great Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Whoever mourns over some worldly loss becomes closer to hell by the distance of one thousand years and he who grieves on some religious loss becomes closer to paradise by the distance of one thousand years.' (Mirāḥ-ul-Manājih Vol. 7 pg 76-77) It should be clear that it is not prohibited to make worldly progress but feeling of envy towards the affluence of others is not permitted.

Towards Whom One Should Set Eyes on

Dear Islamic brothers! Whoever is poor in performing good deeds should look towards a righteous person and try to increase his good deeds. He who feels discontentment owing to his illness should look at a person struck with more severe disease, and he should be thankful to Allah ﷻ for suffering from a minor pain as compared to that of the more afflicted one. In order to understand the dynamics of emulation, take these examples:

He who is suffering from arthritis should look towards the patient of acute abdominal pain. Similarly a person infected with TB (tuberculosis) should look towards a person who is fallen in cancer and realize that he is facing more difficulty. Likewise, a person who has lost one hand should look towards the person whose both hands have been cut; or a half eyed should look towards the blind. Lower salaried employees should look at the unemployed; the resident of an apartment should not look at the bungalows or palaces but instead look towards the people who are homeless or resident of a nominal class. One might be thinking that towards whom a blind or the cancer patient should set eyes on? They may also find people struck with even severe afflictions. For example, a blind should look at a person who is not only blind but also has a severed hand or foot. Similarly, the patient with cancer should look towards a person who lives with cardiac disease along with cancer. In other words, one may find a greater affliction than the other. There is no severe misfortune than the curse of sins

and by Allah عَزَّوَجَلَّ the greatest misfortune is Kufr (disbelief). Every Muslim who is suffering from a disease whatever its severity is, should be grateful to Allah عَزَّوَجَلَّ; for He عَزَّوَجَلَّ blessed him with true belief and saved him from the misfortune of disbelief.

Aṣl barbād Kun Amrāḍ gunāḥaun ke hen

Kyun tu ye bāt farāmosh kāyā jātā hay

(One must not forget that the real diseases are that of sins that bring disaster in afterlife but usually this major misfortune is overlooked).

Patience Made Easy

There is another method which may help in observing patience easily. Set your mind that the misfortunes of this world are short lived, temporary, having low intensity and to be over soon. But the reward of patience is everlasting so patience is a great blessing. A saint of Islam stated: ‘Whenever a misfortune strikes, it seems severe in the beginning, but gradually it diminishes.’ Many people might have experienced this, for example, when some tension grips, man startles and becomes sleepless but by and by he gets used to it. Now try to understand through another example. Someone is watching a sinful television drama delightfully; suppose unexpectedly and all of a sudden he loses his eyesight, certainly he will weep bitterly. On the other hand, a man who is already blind, is laughing, cutting jokes and doing everything without any yearning for his eyesight. Why? This is because his blindness

has become a lifelong issue. Let us consider a more vivid example. When some family member expires, his close relatives start weeping desperately and mourn for some days, but gradually all grief is vanished and they again engross in merry-making, marriages etc.

‘Umr bar kaun kissy yād kartā hai!

Waqt ke sāth khilātay badal jāte hai

(Who mourns for others eternally; mindset changes with the passage of time)

If and But

Sayyidunā Abū Ḥurairah رَضِيَ اللهُ تَعَالَى عَنْهُ reported that the Sovereign of Great Madinah, Sultan of Revered Makkah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘A sturdy believer values more than a frail one and is more beloved to Allah عَزَّوَجَلَّ and both possess goodness; yearn for what is beneficial for you, seek help from Allah عَزَّوَجَلَّ and do not sit exhausted. If any harm befalls you, don’t say ‘If I had done so, then so and so would have happened.’ Instead say:

قَدَّرَ اللهُ وَمَا شَاءَ فَعَلَ

It was destined so by Allah عَزَّوَجَلَّ to us and He did as He willed, because the word **لَ** (i.e. If and But) commences Satan’s affairs.

(Ṣaḥīḥ Muslim pp. 1432, Ḥadīṣ 2664)

Shaykh Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَلَأَن whilst explaining the part of Ḥadīṣ: ‘If any harm befalls, don’t say like, ‘If I had done so, then so and so would have happened’ has stated that

the utterance of this kind of statements increases grief and it also displeases Allah ﷻ. If somebody says, 'I should have sold this product of mine on such and such time to gain a large profit. I have committed a big mistake to sell it later.' This (kind of thinking) is not good however it is admirable in religious affairs. Here the Ḥadīṣ refers to earthly losses only. In the explanation of 'the word (i.e. if and but) commences Satan's affairs', He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ states that utterance of these words declines a Muslim's trust in Allah ﷻ and he relies more on himself or material resources. We must note that it is all about worldly affairs however this expression of regret or if and but are desirable in religious affairs. For instance: 'had i lived my life in submission and obedience to Allah ﷻ I would have been a virtuous man but alas! I spent my life in committing sins.' This kind of if and but are part of worship. Moreover, you can think like this, 'If only I were there in the blessed presence of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Madīnah, I would have sacrificed my life for him. But Ah! I was destined to be born after so many years.' This expression of devotion is worship. A'lā Ḥaḍrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated:

*Jo hum bhī wha hotay khaki e gulshan leapt kay qadmaun say latay utran
Magar karay kiyā naṣīb mean to yeh naamurādi kay din likhay thay*

(If only we would be in those auspicious times to gain the blessings of his sacred feet but alas! We were destined for these unpleasant days).

Why Did It Happen as Such?

Sayyidunā ‘Abdullaḥ bin Mas’ūd رَضِيَ اللهُ تَعَالَى عَنْهُ would say, ‘I prefer to put burning charcoal on my tongue than to say ‘why that happened so’ about some (worldly) thing.’

*Ay muqaddar ki ruothī huwā suno! Hāl-e-dil pr ne yūn muskrāo suno
Āndhīon! Gardisho tum bhī āo suno! Mustafa meray hāmī o gham khuwār hen*

A Highly Critical Issue

Some people تَعُوذُ بِاللَّهِ عَزَّوَجَلَّ utter words of profanity out of grief and provocation when struck with poverty, disease, worry or death of a close relative. It is worthy to remember that criticizing Allah عَزَّوَجَلَّ, calling Him cruel or needy or indigent or weak; all these are acts of profanity. Remember, in the absence of compulsion valid in Sharī‘ah, a conscious person uttering explicit profane statement and even the one advocating him in this regard, or even nodding in support becomes infidel. A married one loses his wedlock; a disciple is deprived of his Bayt (spiritual bond), and lifelong good deeds are spoiled. If he had performed Hajj, it is invalidated. In such a case, Hajj will become due again after he renews his faith (in Islam) provided other conditions recur that render Hajj Farḍ. Sadly speaking I would mention some expressions of profanity that are usually uttered under troubles nowadays.

16 Common Expressions of Kufr (Profanity)

- i. The one who says: ‘Leaving everything up to Allah عَزَّوَجَلَّ has proved pointless, nothing happens.’ This is a blasphemous statement.

- ii. A person struck with some trouble says: O Allah! عَزَّوَجَلَّ You have deprived me of my wealth, You have taken such and such, what else will You want? What else is left for you take? These are profane words. (*Bhār-e-Sharī'at Vol. 9, pp. 172, Madīnah Murshid Bareli Sharif*)
- iii. He who says, 'Despite my sickness if Allah عَزَّوَجَلَّ tormented me, He would have treated me cruelly;' this expression is blasphemous. (*Bhār-ul-Iraqi Vol. 5, pp. 209 Quetta*)
- iv. 'Allah عَزَّوَجَلَّ has caused more aggravations to helpless people.' This is blasphemy.
- v. Saying like 'O Allah! عَزَّوَجَلَّ Bless me with sustenance and do not deal cruelly by imposing indigence upon me' is blasphemous. (*Fatawa Alamgīrī Vol. 2, pp. 260 Quetta*)
- vi. Owing to indigence, in order to get employment from a non Muslim employer, or without valid Shara'ī exemption, he who declares himself as a Christian, Jew, Qādiānī or member of any infidel community on the visa forms or any application to apply for political asylum or to gain any monetary benefit, will become a disbeliever (Kāfir).
- vii. He who asks for some financial help and puts a condition orally or in writing like 'If you don't help me in this regard, I will become a Christian or Qādiānī' immediately becomes infidel. Even if somebody says that I will become an infidel after 100 years, he becomes infidel at that very moment, without doubt.

- viii. He who says ‘As Allah عَزَّوَجَلَّ provides me with nothing in this world, then why did He create me’ indeed utters a statement of disbelief. (*Fatawa Alamgīrī Vol. 2, pp. 262 Quetta*)
- ix. If an indigent person complains on his impoverished condition in these words, ‘O Allah عَزَّوَجَلَّ you have blessed such and such man in abundance. I am also your creature but you have made me suffer misery; what sort of justice is this?’ This is a blasphemous statement. (*Bhār-e-Sharī‘at Vol. 9, pp. 170, Madīnah Murshid Bareli Sharif*)
- x. ‘Disbelievers and affluent are exultant, but indigents are facing hard - ships. Ah, everything is inverted in the dominion of Allah عَزَّوَجَلَّ.’ This statement is blasphemous.
- xi. On a funeral, somebody says, ‘Allah عَزَّوَجَلَّ shouldn’t have done this;’ it is also an expression of blasphemy.
- xii. Somebody’s son died and he said ‘Allah عَزَّوَجَلَّ might be in need of my son’, this is a phrase of infidelity because that person has called Allah عَزَّوَجَلَّ dependent. (*AL-fatawa Bazan-e-Zaha Ala Hamish Al-Fatawa-ul-Handiah Vol. 6, pp. 349 Quetta*)
- xiii. When someone dies, the people often talk insanely like, ‘Wonder what Allah عَزَّوَجَلَّ needed him that he called him so untimely’ or they say, ‘Allah عَزَّوَجَلَّ also needs pious people, therefore He takes them up untimely.’ (Despite understanding such profane talking and comments, people around advocate all this through gesture and nodding, these people too become infidels in addition to those who uttered).

- xiv. At some funeral someone uttered, ‘O Allah عَزَّوَجَلَّ you did not even show pity on his small children!’ This is a blasphemous statement.
- xv. Over a youth’s death, someone said, ‘O Allah عَزَّوَجَلَّ! You should have shown mercy to him being in the prime period of his life and if needed someone inevitably, so and so old man or woman could be put to death.’ This is a blasphemous statement.
- xvi. ‘O Allah عَزَّوَجَلَّ what did you need him for that you called him back so early.’ This is a blasphemous statement.

For further details, purchase the booklet bearing the title ‘28 Words of Profanity’ published by Maktaba-tul-Madīnah which also includes the methods of the renewal of Nikah and Imān (Faith);

You should actually try to buy this low cost booklet in abundance to distribute among others. This distribution may be managed via some reliable newspaper hawker who may distribute these booklets along with the newspaper. Kindly guide him as to hand over the newspaper in person or put it on some proper place because the newspaper usually includes religious articles and holy names of Allah عَزَّوَجَلَّ and our beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Further the booklet may also be distributed along with marriage invitation cards. If someone had spoken out blasphemous statements and getting inspiration from the booklet provided by you, seeks repentance in the court of Allah عَزَّوَجَلَّ then you will also be rewarded. An Islamic brother

from India told me over the phone that we passed out lots of the booklet ‘28 Words of Profanity’ translated in Hindi language during the pilgrimage at the Urs (Holy Anniversary) of Khuwājāh Ghareeb Nawāz رحمۃ اللہ تعالیٰ علیہ. Hundreds of people read those booklets and repented.

Gun bad-e-khiḍr ki ṭhāndī ṭhāndī chāon me mirā
Khātimah bil hair ho baḥr e nabī Parwardigār عَزَّوَجَلَّ

(O Allah! May I be blessed with a good end (death) under the cool shadow of the Grand Green Dome by virtue of your beloved Prophet)

Develop a Mindset of Forbearance

A means of developing a mindset of forbearance is to establish patience with a beforehand imagination of great misfortunes. For example, just imagine that if some member of my family suffers death in my life, I shall observe patience إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ. If I lose my job or face a failure in a job interview or get some physical deformity e.g. get crippled, become blind of an eye or totally blind, or someone rebukes and hurts my sentiments; I will earn reward by observing patience. If misfortune would befall in real, one should be determined in advance to observe patience. Saints of Islam used to say, ‘He who cannot observe patience should pretend to observe patience.’ The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘whoever tends to observe patience, Allah عَزَّوَجَلَّ will bestow him with patience and nobody has ever been granted anything more virtuous and bounteous than patience.’ (*Ṣaḥīḥ Bukhārī*, pp. 496, Vol. 1, ḥadīṣ. 1469) To inculcate patience, meditate in the virtues of patience and harms of

impatience in the worldly life and in the afterlife. Engage yourself in worship; this will help divert your attention from the grief **إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ** and it will become easier to observe patience.

Detriments of Futile Thinking

As per quotes of some sages of Islam: ‘Do not ponder in three things’:

- i. Your indigence and adversity: Keeping on worrying about these will add to woes and will grow longing.
- ii. Do not keep on thinking about the one who has done some injustice with you; it will increase malice in your heart and prolong the wrath.
- iii. Never wish to live a long life in this world as otherwise you will spoil your life in hoarding wealth avoiding good deeds. Putting aside all worldly anxieties, we should be absorbed and engrossed in the matters pertaining to preparation for the afterlife like the Madanī lifestyle of our saints.

How Are You?

Somebody asked Sheikh Malik Bin Dinar **عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمِ** ‘How are you?’ He **رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ** replied, ‘In what state that person can be who is engrossed in fear of moving from one house (this ephemeral world) to another house (the eternal house) without knowing whether he is destined for Paradise or Hell.’ Dear Islamic brothers! You may have concluded that our ancestors **رَحِمَهُمُ اللَّهُ تَعَالَى** always cherished the afterlife; they did not

feel worry from hunger, poverty and destitution because those pious souls had made up their mind that the tribulations of the world may be tolerated but, in case the hardships of the grave and hereafter befall it will be intolerable. From this, those Islamic brothers should learn a lesson that remain very much concerned in getting rid of poverty but are heedless to the deliverance and salvation from the difficulties of the hereafter, although the (worldly) poverty they worry for, if they observe patience, may bring deliverance in the afterlife.

To establish the mindset of observing patience in face of tribulations, avail the blessed opportunity of travelling with the devotees of the Holy Prophet ﷺ in the Madanī Qāfilahs of Dawat e Islami. I am citing a marvel of Madanī Qāfilah here in my own words for your persuasion.

Zealous Preacher

A 12-day Madanī Qāfilah of devotees of the Prophet ﷺ reached Jhelum (Punjab) with the intention of spreading the Sunnah. These devotees of the Prophet ﷺ were staying in a Masjid. One of these devotees made his individual effort on a young man residing in front of the Masjid to convince him to travel in the Madanī Qāfilah. He agreed to join the Madanī Qāfilah for only two days and commenced learning the Sunnah with the participants of the Madanī Qāfilah. The company of only two days blessed him with such spirit that he convinced his family to offer Ṣalāh. Since he was an influential member of the family, **الْحَمْدُ لِلَّهِ عَزَّ وَجَلَّ**

almost everybody commenced offering Ṣalāh. He also called his uncle's family, living adjacent to his house, towards righteousness. He described the perils of the TV to his family and induced the fear of the torment of Allah ﷻ. By mutual consent, they deported the TV from their home. Next morning he got an electric shock while ironing his clothes. According to the words of his household, he recited لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ and passed away. May Allah ﷻ bless him with ultimate forgiveness! How fortunate that he was bestowed with the recitation of the Kalima (Article of Faith) before death. Our Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ heralded the fact, 'One whose last speech is لَا إِلَهَ إِلَّا اللَّهُ shall enter paradise.' (*Sunan Abū Dāwūd, Vol.3, pp. 255, Hadīṣ 3116*)

*Koī ayā pa k chalā gaya koī umar bhār bhī na pa sakā
Meray molā tujh say gīla nahi yeh tu apna apna naṣīb hay*

Dear Islamic brothers! By Allah ﷻ! It is really a grave mistake to attend whispering of suicide in pangs of poverty and destitution. One should bear these tribulations with patience for seeking pleasure of Allah ﷻ and betterment of afterlife. Control the lower-self (carnal desires) rather than letting Satan to harness you to commit suicide. Ah! Satan, the cursed, has trapped us in various evils by stimulating our carnal desires. If only we aim to control over lustful desires as per quote of our saints 'Die before the eventual death' and get

free from the worries of hoarding wealth and impending fear of financial crisis. Without doubt the poor are more fortunate than the rich.

Ah! The Poor Wealthy People

The greatest of all prophets, the Sultan of Madīnāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: On the day of Judgement, the destitute will enter Paradise 500 years ahead of the rich. (*Sunan Tirmiẓī, Vol. 4, Pg. 107, Ḥadīṣ 175*)

In another Ḥadīṣ, it is reported: ‘Allah عَزَّوَجَلَّ greatly loves a poor family bearing Muslim who refrains from begging.’ (*Sunan Ibn Mājah Vol.4, PP. 432, Ḥadīṣ 4121*)

Maḥabbat me apni gamma yā Ilāhī

Ne peon me apnā pāté yā Ilāhī

(O Allah! Make me lost in your love to such an extent that I could not even be recognized by myself)

Romantic Love: One of the Causes of Suicide

Dear Islamic brothers! Often we find such news that a boy or a girl committed suicide in frustration for not being permitted to marry the beloved. Just take a glance at two such cases reported in the newspaper Nawa-i-waqt, Karachi dated Aug 04, 2004:

1. A young boy consumed poison when not allowed to marry his beloved.

2. A young boy from Dadū, Sindh (Pakistan) consumed poison owing to failure in love affair.

These kinds of casualties are really very pathetic. Nudity, obscenity, co-education, imprudence to Shara'i veiling, movies, novels and stimulating reading material are the contributing factors for love affairs. The playmates (Girls and Boys) may also indulge in love because of childhood friendship. If parents restrict their babies playing with outsiders or even with their first cousins (boys) and make efforts to keep them away from above mentioned factors, these issues of love affair would not take root. Children should be taught about the love of Allah ﷻ and his Most Beloved Prophet ﷺ. If the love of the Prophet ﷺ is genuinely planted in someone's heart, he will remain secured from the perils of false love.

Maḥabbat ghair ki dīl se nikālo yā rasūl Allāh ﷺ

Mujḥay apnā hi dīwānāḥ banālo yā rasūl Allāh ﷺ

(O prophet of Allah! Eradicate love of others out from my soul and make me thy devotee solely)

Unemployment: One of the Factors Leading to Suicide

Sometimes people tend to commit suicide due to frustration caused by their unemployment or burdens of debts. Worldly comforts, lavish meals, extravagance on marriage ceremonies, luxury cars, house decorations and an eagerness to become wealthy are also some major causes of suicide. If we would

develop a Madanī mindset for a plain living style, simple food etc. survival with low income will become comfortable and إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ no Muslim shall ever commit this Harām act due to the above factors. In fact we are experiencing different mishaps being devoid of religious knowledge. You would never have heard that some religious scholar or Imām of Masjid has committed suicide although majority of such religious personalities live with a nominal income.

Dolāt ki farawani hay mangna nadani

Aqaa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki mahabbat hi darasal kazinah hay

Sustenance of All Rests on the Mercy of Allah عَزَّوَجَلَّ

Observe rightful trust in Allah عَزَّوَجَلَّ as regard to sustenance. Certainly it is He who feeds an ant and an elephant according to their need. Living for every animate rests on the mercy of Allah عَزَّوَجَلَّ. Allah عَزَّوَجَلَّ states in the Glorious Qurān:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا

*And there is none that walks upon the earth whose sustenance
does not depend on the mercy of Allah عَزَّوَجَلَّ*

(Surratt Huda, Part. 12, Verse 6) (Kanz-ul-Īmān [Translation of Qurān])

Take Lesson from the Birds' Sustenance

Dear Islamic brothers! The point that needs attention is that Allah عَزَّوَجَلَّ Himself blessedly owns the provision of sustenance for everyone but bears no obligation as regard to forgiveness of

everybody. So how foolish is the Muslim who wanders about in search of his sustenance but does not worry for his forgiveness! The Sultan of splendid Madīnah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘If you put trust in Allah عَزَّوَجَلَّ as He deserves, you will be blessed with the sustenance like that of the birds; that they fly in the morning with bare stomachs but return fully satiated in the evening.’ (*Sunan Tirmizī, Vol. 4, Pg. 154, Ḥadīṣ 2351*)

*Mujh ko dunyā ki dolt ki kaśrat na de
Chahāy šarwat ne de koī shuhrat na de
Fānī dunyā ki mujh ko Hāukūmat na de
Tujh se attar terā Ṭālabgār hay*

(I do neither wish to hoard wealth nor seek fame. I do not wish to rule over this mortal world. ‘Aṭṭār begs for you from you)

Family Discords: Another Cause for Suicide

Family discords are a major cause of suicide. Consequently, it appeared in the news of the daily ‘Nawa-i-waqt’ Karachi (5th August, 2004):

‘A young man depressed and dejected by domestic problems, committed suicide in the jurisdiction of police station, Rohnī.’ Ah! Satan, the cursed, has destroyed the peace of our homes by distracting us from the Prophet’s Sunnah. Our living style has distorted. The Islamic and moral values of our domestic life have turned utterly marred. Due to the curse of ignorance from religious knowledge and lack of grooming in conformity with the Sunnah, most members of a family hate one another.

Therefore, sometimes a wife or a husband, a daughter or a son, a mother or a father commit suicide due to domestic contentions and wrangling. A way to resolve these family disputes is to listen to the Madanī Mazurkas or Sunnah inspiring speeches at home, watching Sunnah inspiring VCDs, delivering Dars (religious lessons) of 'Faizān e Sunnat' daily and maintaining the fragrant environment of Dawat-e-Islami within the family. The house where everybody offers Ṣalāh regularly and complies with the Sunnah firmly and among those lovers of the Prophet ﷺ who bear the beard, the Sunnah hairstyle and turban, إِنَّ هَذَا اللَّهُ عَزَّوَجَلَّ no horrible news of suicide would be heard from these veil observing families. The curse of suicide is common among those who are heedless of Ṣalāh, fashion lovers, viewers of movies and dramas, fond of music, those who regard worldly knowledge as their goal of life and who live a life devoid of good deeds. By Allah عَزَّوَجَلَّ! I have sympathy for every Muslim who is inclined to commit suicide. People may feel disgust to them but I am very much concerned towards them. That is why I am delivering this speech on the 'Antidote to Suicide'. Believe that if every Muslim becomes a preacher of Dawat e Islami, with the Grace of Allah عَزَّوَجَلَّ and his Prophet ﷺ, the curse of suicide may be eradicated completely from the Muslim society.

Funeral Ṣalāh for Self-murderer and conveying him

Reward

It is permissible to offer the funeral Ṣalāh and donate reward to a person who has committed suicide. It is stated in Dare

Mukhtār: Whoever commits suicide, even knowingly, he will be given the ritual bath and the funeral Ṣalāh will be offered. This is the established decree. (*Dare Mukhtār Vol. 3 pg. 127*) Moreover, it is quite permissible to supplicate for his forgiveness.

Infidels are made to Jump into Hell

Remember! The trend of suicide among infidels is manifold as compared to the Muslims. Even well established organizations operate to help commit suicide. According to my imprecise information, there are some such musical lyrics that stimulate the irrational infidels to attempt suicide. These people may be outstanding in the worldly affairs but believe me that all infidels are leaders of the fools. By Allah عَزَّوَجَلَّ! Wise are those who affiliate themselves with Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and surrender themselves in the exalted court of Allah عَزَّوَجَلَّ.

Qurān Declares Infidels as Unintelligent

I have not declared the infidels as unintelligent from my own opinion. See verse 22 of Sūrah Al-Anfāl:

إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ ﴿٢٢﴾

‘Indeed the worst beasts in the sight of Allah are those (people) who are deaf, dumb - who do not have any sense’.

(Sūrah-Al-Anfāl, Part. 9, Verse 22) (Kanz-ul-Īmān [Translation of Qurān])

The Renowned Commentator of the Qurān, Mufti Ahmed Yār Khān Naeemī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated: this Ayah was revealed regarding Bani Abd-ud-dar bin Quṣaiy who proclaimed: ‘We are blind, deaf and dumb to whatever the Prophet has brought to us.’ It infers that he who does not benefit from the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is worse than even the animals. It was commanded to Noah عَلَيْهِ السَّلَام to board the animals in the boat, but not the infidels. It also infers that the tongue, eye, ear, and intellect that do not identify the Prophet; in reality, those are dumb, blind, deaf and that intellect is unintelligence. All the Bani Abd ud-Dar were killed in the battle of Uḥud, and only two embraced Islam: Muṣ’ab Bin U’mayr and Suwaybiṭ Bin Ḥarmalah. (*Noor-ul-‘Irfān pp. 285*)

Depression: A Significant Factor Leading to Suicide

Dear Islamic brothers! The most leading cause of suicide is depression and disappointment which result in a paralytic mindset and being devoid of the Madanī mindset, unfortunately one goes for suicide. Being deluded by Satan, he thinks that suicide will relieve him from depression and he will rest in peace. This is how he chooses a horrible and lasting agony for himself.

Sarkār-e-Nāmdār yihī ārzū he ke

Gham may tumḥarī kāsh! Rahūn bay Qarār may

(O The beloved and blessed Prophet! This is my earnest desire to remain restless in the melancholic remembrance of yours)

Wonderful Advantages of Wuḍu and Observing Fasts

In ritual ablution and Islamic fasting there is a spiritual antidote to mental stress and depression. Even non-believers have started to believe this fact. A non-Muslim doctor revealed in his article that he had got washed the face of a few patients of depression five times a day for a few days and after a certain period they had begun to recover from the sickness. Another group of such patients was taken to wash their hands and faces five times a day and again it caused them great relief. Finally the doctor concludes that the ailment of depression is rare in Muslims for the reason that they wash their hands, face and feet (i.e. during ritual ablution) a couple of times in a day. A western psychologist Sigmund Freud admitted the blessings of observing fasts and stated that ‘the maladies of nervous tension, mental depression and other psychological problems are overcome by observing fasts’.

Tying the Turban (‘Imāmāh) - An Antidote for Depression

Acting upon the auspicious Sunnaḥ of the Prophet ﷺ i.e. tying the turban relieves one from severe depression and fortifies the capability of endurance. A Ḥadīṣ says, ‘Tie the turban, your tolerance will increase.’ (*Al-Mustadrak-lil-Ḥākim pp. 272 vol. 5 Ḥadīṣ 7488*)

The Turban & Science

According to modern scientific research, the fortunate Muslim who keeps his head adorned with the turban regularly,

remains secured from paralysis and certain other diseases related to blood circulation. With the blessing of tying a turban the pressure of blood in the large veins leading to the brain remains balanced and excessive blood circulation does not take place in the brain. Therefore, a turban-like mask has been prepared in America for the treatment of paralysis.

Un ka dīwānah ‘mama aur zulf o rish me

Wāh dekho to saḥī lagtā hay kitnā shāndār

(Behold! How graceful his ﷺ devotee looks with the turban, beard and Sunnah hair style)

Treatment of Tension by Respiration

Breathing exercise is very useful in minimizing the level of tension and depression. It is better to do this exercise at the time of ‘Fajr’ since the morning time is often free of smoke and noise. This exercise should be performed in some airy room having dim light. Islamic brothers should position themselves in the corridor carefully in such a way that their glance may not catch the privacy of other’s house and Islamic sisters must also position themselves observing some distance in such a manner that neither a Na-Maḥram¹ man can look at them nor they can glance on such men. It is very easy to perform this exercise: first put your finger on the left nostril, slightly press it and inhale through the right nostril. Now press your right

¹ Na-Maḥram is one with whom Nikah is Ḥalāl or may become Ḥalāl (lawful)

nostril and exhale from the left. This is to be repeated at least thirty times and doing more will bring no harm. This exercise will produce a soothing effect and your tension will reduce.

Divert Attention Away from the Worry

Another way of treatment is to suspend thinking about your worries. If you will keep on thinking, 'I am badly sick, in trouble or I am the person packed with problems from end to end', this will definitely add to your depression and mental strain. Gradually you will lose hope. Amīr-ul-Muminīn Sayyidunā Ali كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيم said, 'I heard the Sultan of Madīnah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, 'Whoever suffers great worries his body falls sick.' (*Shu'ub-ul- Imān, Vol. 6, pp. 342, Ḥadīṣ 8439*)

Dil ko sukūn chaman me hay ne lil-lāḥ zār me

Soz o Gudāz to hay faqat kaway-e-yār me

(Solace for the soul is not possible in orchards. In fact it is found only in the proximity of the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ)

Method of Contemplating in the Grand Green Dome

Let us listen to the most thriving method which is in fact a Madanī method. Whilst lying in an airy peaceful place having dim light, imagine that you are at some place where the climate is extremely pleasant. This imaginative picture should be close to the reality. Contemplate in the beautiful scene of the Grand Green Dome situated in Madīnah! It is the most delightful scene of the world. You can get a cassette from 'Maktaba-tul-Madīnah'

describing 'Contemplation of Madīnah'. It will help you to construct a better and close imagination.

*Kia sabz sabz gun-bad ka khūb hay na-zarā
Hay kiss qadar suhanā kaīsā hay piyārā piyārā*

(Unmatchable charm the grand green dome reflects and its loveliness is incredibly perfect)

Here it is - the Grand Green Dome!

You would have seen the Grand Green Dome many times in portraits; for the fortunate one who has observed it in real, absorption in contemplation will relatively be easier. Initially there will be a weak manifestation; try to make it closer to the real physical features. In case of true fervour, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* you may exclaim out: lo! Here it is - the grand green dome! Then imagine the pleasant morning moments and contemplate that the puff of the waving breeze, after kissing and enfolding itself around the Grand Green Dome, is touching and blessing me invoking the feeling of wonderful coolness. Extend your imagination by contemplating that the rain is drizzling on the Green Dome and after carrying blessings from there, some tiny drops are showering upon me. Try to make you engrossed in this thriving sight for some duration.

*Dar e Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ki talāsh thi me puhinch gayā hon khayāl me
Na thākan ka chahray pe hay ašar ne Safar ki pāon me Duhoor hay*

(I have reached to Mustafa's صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ threshold with the wings of thought; neither is there a sign of tiresome on my face nor the dust of travelling on my feet)

Practice it daily if possible; with the benevolence of Allah's ﷺ it is quite possible that the blinds are rolled off so that the devotees of Mustafa ﷺ may witness the grandeur of the Grand Green Dome. By doing so for seven minutes daily, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* your tension and depression will reduce considerably, if one still has doubt, just attempt it as - Seeing is believing.

Gun-bad-e-khaḍrā Khudā tujh ko salāmat rakhayn

Deykh letay hen tujhāy piyās bujha letay hen

(O' Grand Green Dome May Allah ﷺ keep you survived! Viewing you we quench our thirst).

Merits of Walking

In order to decrease anxiety and depression, beside mental exercise, it is recommended to walk continuously for 45 minutes daily. In the first fifteen minutes walking pace should be moderate while in the next 15 minutes it should be brisk, and then in the last 15 minutes the pace should be moderate again. Keep invoking Salāt 'Alan Nabī ﷺ and walk unremittingly. Try to put some of your weight on your toes whilst walking. Fajr time is more suitable for this because the environment is fresh and pollution free at this time.

According to a Ḥadīṣ, the similar pleasant atmosphere will constantly prevail in Paradise. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* your digestion system will improve, body organs will also function in an efficient manner and blood circulation will take place at a faster rate. Speedy blood circulation causes some specific toxic

compounds to excrete from the body whose properties are similar to that of opium. If not excreted, these compounds cause different forms of pain and troubles. A regular practice of this walking exercise will help release the toxic material from the body and provide physical relief. It reduces mental stress, excretes the excessive harmful type of cholesterol and refreshes the nervous system. When the mind will be fresh, the idea of suicide will not invoke. اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ

Ay bay kasson ke ham dam dunyā ke dur hon. Gham

Bas jāey dil me ka'b siena banay Madīnah

(O Mercy for the helpless! Terminate the worldly tribulations. Bless my heart by virtue of Ka'ab and Madīnah)

The Sick King

Once there was a close friendship between the kings of two neighbouring countries. One of them was sick and tired with different diseases and tension whereas the other was happy and healthy. Once the sick king asked the healthy one, 'I have failed to restore my health despite the treatment by the expert physicians; whom do you consult with?' The healthy king smiled and replied, 'I have got two physicians.' The ailing king said, 'Let me consult with them, if they treat me well I will reward them with a lot of wealth.' The healthy king smiled and said, 'My physicians treat me all free and those two physicians are my two feet and the method of treatment is that I walk a lot with them so my health remains fit while you probably keep on sitting for most of the time, avoiding walking and using

conveyance even for a short distance. Therefore, you find yourself sick and depressed.'

Do You Want To Commit Suicide? Just Wait...

Satan comes as a well wisher towards people who are suffering from sickness, unemployment, heavy debt, severe tension, failure in exams, or failure in marrying with the beloved etc. and deceives them by saying, 'You are so much worried; why you don't commit suicide to get rid of all these fatigues?' Usually emotional men and women fail to remain composed and decide to commit suicide. So, whenever Satan tempts you to commit suicide, you must throw away all his temptations calmly and bring to your mind the worldly consequences and the torments of the hereafter caused by suicide:

Firstly, this act earns; the wrath of Allah عزَّوجلَّ and his beloved Prophet Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, grief to near and dear ones; however, suicide pleases our enemies i.e. Satan and infidels who are in fact followers of Satan. Secondly, suicide does not resolve the problems rather the victim's relatives are engulfed by more pain and sufferings. Thirdly, suicide is not a means to get rid of the worldly troubles but in fact sufferings are further aggravated. How much loss and deprivation will he suffer who commits suicide under the satanic illusions and earns the torment of the grave, sufferings on the Day of Judgment and the Hell fire for himself! Moreover, it is utmost carelessness that a person leaves this world rendering an ill-name and dishonour for his nearest and dearest, and at the

same time pleasing his enemies. Therefore, one should disappoint Satan, the cursed, with the help of the Madani conceptions and turn him away, intending to remain steadfast on the right path of Islam, declaring:

Why should I commit suicide? Hell to suicide, I am much optimistic for the benevolence of Allah عَزَّوَجَلَّ and the suicide is the cult of those who are pessimistic and have no hope of Allah's عَزَّوَجَلَّ benevolence. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, The compassion of Allah عَزَّوَجَلَّ is infinite, He shall definitely provide me relief from my miseries and shall forgive this sinner (me) without any accountability merely with His Compassion and Mercy. In case, the tribulations do not cease to affect me even then I am pleased with what my Allah عَزَّوَجَلَّ wills. O' Satan! I will never please you by bringing the rewards of the afterlife at stake by committing suicide.

Seven Spiritual Remedies

Dear Islamic brothers and sisters! Miseries are directly related to the heart and soul. So see the spiritual treatment for the remedy of worries and for soothing the soul.

i. Remedy for Melancholy

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ط

Invoke it daily 60 times, blow in water and drink it. اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ. Miseries and worries will die off. This is also useful for heart palpitation.

ii. The Best Prescription for Getting Blessing in Sustenance

If you are sick and tired of unemployment, act upon following prescription. It is reported by Sayyidunā Ṣāḥal bin Sa'd رَضِيَ اللهُ تَعَالَى عَنْهُ that a person complained about his poverty and indigence in the blessed court of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'When you are about to enter your home and if there is someone at home, enter whilst saying Salām; then pay Salām on me and recite Sūrah 'Al-Ikhlās' once.' That man did so and Allah عَزَّوَجَلَّ blessed him with such riches of wealth that he also served his neighbours.

iii. A Ritual for Domestic Harmony

My master Imam Ahmed Razā Khan رَحِمَهُ اللهُ الرَّحْمَنُ stated: With consent of all the family members, invoke يَٰلَاوُدُّ 1001 times over Lahore Salt after the Ṣalāḥ of Jumu'ah (Friday) with 10 times Salāt 'Alan Nabī صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in the beginning and at the end, but do not put that salt-pot on the ground (i.e. out of respect put it on some elevated place e.g. cupboard, table etc.) Use that salt in the cooking of home meals for seven days and all members of the family should eat it. Allah عَزَّوَجَلَّ will endow harmony among them all. Invoke it on every Friday for (covering) seven days.

iv. Ease Succeeds Hardship

Imam Sha'rānī عليه رحمۃ اللہ الذی quotes the saying of Ghouš-ul-A'zam Sheikh Abdul Qādir Jīlānī رحمۃ اللہ تعالیٰ علیہ in 'Ṭabqāt-e-Kubra', 'In the beginning I was made to suffer great hardships and when the hardships reached a climax, I leaned meekly on the ground and two verses of the Holy Qurān got invoked on my tongue:

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۖ إِنَّ مَعَ الْعُسْرِ يُسْرًا ۖ

So, indeed with hardship lies ease. Indeed with hardship lies ease

أَلْخَفَدُ لِلَّهِ عَزَّوَجَلَّ By virtue of these holy verses my hardships died out' the misery stricken or a patient should lean on the ground on the spur of the moment, imitating the conduct of Ghouš-ul-A'zam Sheikh Abdul Qādir Jīlānī رحمۃ اللہ تعالیٰ علیہ and recite the verses 5 و 6 of *Sūrah* أَلَمْ نَشْرَحْ If Allah عَزَّوَجَلَّ wills, by virtue of Ghouš-ul-A'zam Sheikh Abdul Qādir Jīlānī رحمۃ اللہ تعالیٰ علیہ, his hardship will turn into ease. Qādir

Miry mushkilayn ko tu āsān karde

Miry Ghouš ka wasith̃ yā Ilāhī

(O Allah عَزَّوَجَلَّ! For the sake of my Ghouš! Turn my hardships into ease)

A Ritual for getting Rid of False Love

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۖ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ۖ اللَّهُ نُورٌ

السَّمُوتِ وَالْأَرْضِ طَلَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ط

In the state of Wuḍu, recite these verses three times (invoking Salāt ‘Alan Nabī صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ once before and once after it), blow into water and drink it. Carry out this ritual for forty days. Offering Ṣalāh regularly is utmost essential.

Madanī Pearl: If someone is fallen in false love, he should keep himself prevented. Pre marriage intimacy, seeing each other (without Shar’i exemption), involving in love mails, telephonic chat and exchange of gifts i.e. each and every unlawful act triggered by this false love is Ḥarām and leads to Hell. Referring to the parable of Sayyidunā Yūsuf عَلَيْهِ السَّلَام and Zulaikhā in support of one’s own case of temporal love is an indication of extreme ignorance and a Harām act. Remember! The sentiments of love were only on the part of Zulaikhā. Sayyidunā Yūsuf عَلَيْهِ السَّلَام was not involved in the least. Every Prophet of Allah عَزَّوَجَلَّ is secured from every sin. In order to get awareness of the hazards of false love, read the pages 148- 181 from the book ‘Questions/Answers regarding Islamic Veil’ comprising of 192 pages published by *Maktaba-tul-Madīnah*.

A Litany for Clearing the Debt

اَللّٰهُمَّ اكْفِنِيْ بِحَلَالِكَ عَنِ حَرَامِكَ وَاَغْنِنِيْ بِفَضْلِكَ عَنِ سَوَادِ

O Allah عَزَّوَجَلَّ suffice me with lawful sustenance (only) protecting from what is unlawful and with your grace and benevolence make me independent of everyone except you.

Recite this supplication 11 times after each Daily Ṣalāḥ and 100 times in the Morning and Evening daily with the recitation of Salāt ‘Alan Nabī صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ once before and once after it. Sayyidunā Ali رَضِيَ اللهُ تَعَالَى عَنْهُ comments about this supplication: ‘If your debt equals even a mountain, **إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ** it will be paid off’.

DEFINITION OF MORNING AND EVENING: In Subḥā, the duration from the midnight to the glimmering of the first ray of the sun is called ‘Morning.’ From the starting of Zuḥar time up to sunset is called ‘Evening.’

Invocation for Sustenance and Paying off Debt (Two Litanies)

- i. **يَا مُسَيِّبَ الْأَسْبَابِ** 500 times (with the recitation of Salāt ‘Alan Nabī صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ eleven times before and after it) Islamic brothers and sisters that offer their daily Ṣalāḥ regularly may invoke this ritual after Isha’ Ṣalāḥ whilst standing bare-headed in the open sky. (Be careful! Invoke this ritual at such a location that glance may not peep on a Na-Maḥram or inside someone’s home).
- ii. **يَا بَاسِطُ** Invoke ten times daily after Fajr Ṣalāḥ and supplications (with the recitation of Salāt ‘Alan Nabī صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ once before and after it) and caress your face with both hands.

Madanī Pearl of Wisdom: If only we could wish to add to our good deeds and search for some ritual in this regard instead of that for longing of more and more livelihood!

Madanī Suggestion: Before invoking any litany, have a Sunni Scholar/ Qari listen to your articulation for verifying correct pronunciation.

Madanī Request: If you wish to invoke either of the litanies mentioned in this booklet, first distribute Islamic books / booklets (With the consultation of some Sunnī scholar) costing 11 or 111 PKR for donating the reward to Ghouš-ul-A'zam رضى الله تعالى عنه and after fulfilment of the purpose, distribute books of 25 PKR or 125 PKR for donating the reward to Imam Ahmed Razā Khān عليه الرحمة الرحمن. (There is no harm in increasing or decreasing the amount of donation for books).

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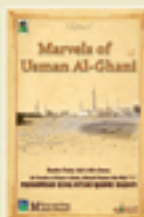
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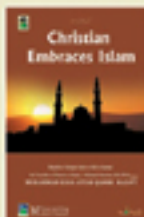
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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ آمِينَ اللَّهُمَّ أَنْتَ الْعَزِيزُ الْقَادِرُ فَاعْزُودْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Blossoming of Sunnah



By the Grace of Allah ﷻ Sunnahs of the beloved and blessed Prophet ﷺ are extensively learnt and taught in the congenial Madani Environment of Dawat-e-Islami, a global non-political movement for the propagation of Quran and Sunnah.



It is a Madani request to spend the whole night in the weekly Sunnah Inspiring Ijtimā' commencing after Šalāt-ul-Maghrib every Thursday in your city. Habitualize yourself to a punctual travel in the Madani Qāfilah with the devotees of the Holy Prophet in order to learn the Sunnah and fill out the Madani In'āmāt booklet daily practicing Fikr-e-Madinah (Madani Contemplation) and submit it to the Zimmadār (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, اِنْشَاءَ اللَّهِ تَعَالَى you will develop a mindset and a yearning to protect your faith, adopt the Sunnahs and be averse to sins.



Every Islamic brother should develop the Madani Mindset that "I must strive to reform myself and people of the whole world اِنْشَاءَ اللَّهِ تَعَالَى"



In order to reform ourselves, we must act upon the Madani In'āmāt and to reform people of the entire world we must travel in the Madani Qāfilah اِنْشَاءَ اللَّهِ تَعَالَى.

**Maktaba
tul
Madinah**

Alami Madani Markaz, Faizan-e-Madinah,
Mahallah Saudagran, Old Sabzi Mandi,
Bab-ul-Madinah, Karachi, Pakistan.

☎ +92-21-34921389 to 93, 34126999

Fax: +92-21-34125858

✉ maktabaglobal@dawateislami.net

Web: www.dawateislami.net